

845 informants had never heard of such a thing. Similarly, it very rarely happens that women die immediately after delivery from the consequences (bleeding, a weak heart) -- death by puerperal [164] fever, on the other hand, is more frequent. In cases of such a death, the Pangwe speak of a kiŋ'ŋ, which is as much as to say that a strange woman brought about the death through sorcery.

844 Once the child (in the case of a normal birth) has passed out of the birth canal, it is received by one of the women assisting and the umbilical cord (ngōb IV, not to be confused with ngōb IV, "caul, sheath") is squeezed off with a raffia splinter at a distance of from eight to ten centimeters from the little one's body. The rest of the umbilical cord drops off of its own accord after five to six days and is then casually thrown away; by then the navel (dōb, plural mōb) is healed. In other cases, the umbilical cord is cut off one centimeter from the belly, thereby causing an umbilical rupture (edōdōb = navel par excellence) which is regarded as particularly beautiful. Now the child is washed and placed on a layer of leaves on the bed next to the mother. /276/

The afterbirth (akōnan) soon follows of its own accord. It is usually placed in a leaf bundle and hidden in the refuse pile or buried in a pit in the plantain grove behind the house. If this precautionary measure is not observed, the child will die or the mother will no longer be able to bear children.

[278] Finally a medicine is made for the mother: the herb Ocimum gratissimum L. (asōb) is dipped in hot water and pressed on the genitals.

851 During the delivery, the husband waits in the meeting house. Once the child is born, he is told the news by one of the women assisting. Formerly, shots were fired as an expression of joy, but now the custom is no longer practiced, especially in the north, for lack of powder.

853 On the very first day, the mother gives her breast to the child. If no milk flows, it is assumed that the mother has had lovers who are still in her "belly" and exercise an impeding influence. Therefore, out with them! Argument is of no avail; one after another, all the lovers must be named before those present, in other words, the women, if the milk is to flow. On the second 200

846 *On the second* day after the delivery the mother may go outside to relieve herself, but otherwise she stays in the house for eight or ten days. Then she rubs herself and the child daily with red wood, for a month if she is in the village of her parents or for two months if she is in her husband's house. Only after this period has elapsed does she again take up her customary work.

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846 The woman has to observe a special diet before and after the confinement only with respect to the food taboos discussed previously. On the other hand, she must abstain from sexual intercourse until the child can walk (two years), for if she does not, the worst, even death, is to be feared for the little one. Of course, especially towards the end of this period, a great many infringements of this taboo occur; in such a case one speaks of a tsäbe bö'ngö (literally: to cast the children away, to thrust them away from oneself).

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862 The child is nursed for a like period since the milk is supposed to diminish and dry up only after resumption of regular sexual intercourse. However, the flow of milk resumes in case of renewed pregnancy, so in that case the child can again be nursed. Even later, often until the seventh year, the sturdy urchin now and then still enjoys the sweet draught. If the mother is tired of giving the breast, she simply rubs her nipples with pepper (*Capicum*).

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Section 19

Childhood and Games

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1. Names and name-giving. Time at which the name is given, announcement of the name. -- Names given by the mother. -- Variation of names among the subtribes. -- Classification of names. -- Names with explanation: A. Boys' names and their classification; B. Girls' names -- Nicknames, jocular verse with nicknames. -- Full name (father's name, kin group, name of the mother's kin group), example. -- Series of

551 family has given him a second name, Ekure Nzork (elephant hide), which corresponds to the wish made by the grandparents that their grandson may be as tough as elephant hide. Still other names may be given by other relatives, each of these corresponding to an affectionate feeling or a wish for the child. Andzang (misprinted Andang in original) has a third name given by the wife of one of his uncles, Nzul Weya (young civet), that is to say "as handsome as a civet,"
 [601] civet skin formerly having been worn as an ornament by young Pahouin
 [831] wanting to make female conquests.

When a man has had several children who have died at an early age, in order that the newborn may not die like the others he gives him the name of an animal: Ngi (gorilla), Waga (chimpanzee), Nze (panther), Mvina (antelope), etc...

Sometimes the child receives a name referring to an incident of his birth. A child may be called: Mefan (from afan, the forest), if he is born in the forest; Bemvah (from mvah, rain), if he was born in the rain or on a rainy day; or Bitegé (from etegé, mourning), if he was born after the death of his father, during his mother's mourning, etc...

[771] Actually in all the N'Djolé region children are given a Christian name, in addition to their native names, even if neither the parents nor the child have any contact with the missions. It is also quite usual to see children bearing European proper names, names which were given them because the parents thought them pretty. Similarly, one meets children called Captain, Major, Militiaman, etc... , and always the parents give as reason for their choice that the name taken for the child is beautiful.

851 The child belongs to its father and cannot be dependent on the mother unless she has been repudiated and the father has waived his claim to reimbursement.

853 Nursing continues until eighteen months or two years, but at about the age of six months, in addition to the breast, the child gets the same food as its parents except for fish, meat, and salt, which are forbidden him.

855 The physical care given the child is reduced to the minimum: he lives naked until the age of about ten years and is bathed every day. When he can walk, he is put on his own and plays with the other children of the village, boys and girls together. While he is still rather

846 river again (until now she has washed in her hut), puts on new clothes presented by her husband, and starts cooking for him again and working in her garden. Special purification has been carried out if the baby has died in the interval. The prohibition against sexual relations lasts as long as the child is at the breast; to break this taboo would make it nyu meyôm, drink sperm, which might lead to its death.

Postpartum care is given by the mbialé binga, then by the woman's mother or aunt or ntyi. This consists of vaginal douches and external and internal napkins of vegetable compresses.

853 The baby may be suckled only by its mother or a woman of the mother's blood, a grandmother or maternal aunt. If this is impossible, the baby cannot live (at least in rural districts where concentrated milk is unknown). Traditional pharmacopoeia possesses, however, extraordinary vegetable lactic stimulants, probably without equivalent in the European pharmacopoeia.

b. Childhood

553 The old custom was not to name (yôlé) the baby until it was taken out of the house; until then it was usually called by the name of a small animal, like "squirrel" or "palm rat." Nowadays the name is given within a few days of birth, if for no other reason than to comply with citizenship regulations. /93/

561 A name, jôé or jui (also meaning nose, order, command, authority) includes the éyôlé, the individual's own name, and the atinan, complementary name chosen from the biyôlé of ancestors according to clan or family traditions, which are on the decline. Formerly, a cognomen was added to these, a mebatan (1) or jôé mebatan (lit.

1. Trilles translates this word as "genealogy": lañ mebatan means both "to recite the genealogy" and "to recite the salutation," simply because this was in fact the formal way of introducing oneself; a newcomer's genealogy determined how his hosts would "greet" him. True genealogy, pedigree, is éndan, related to ndan, tattoo mark, emblem.

salutation name), sometimes conferred at initiation. This mebatan